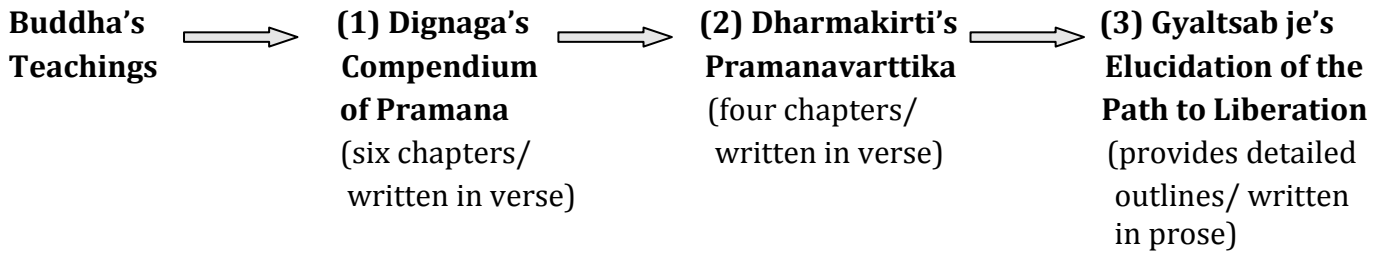
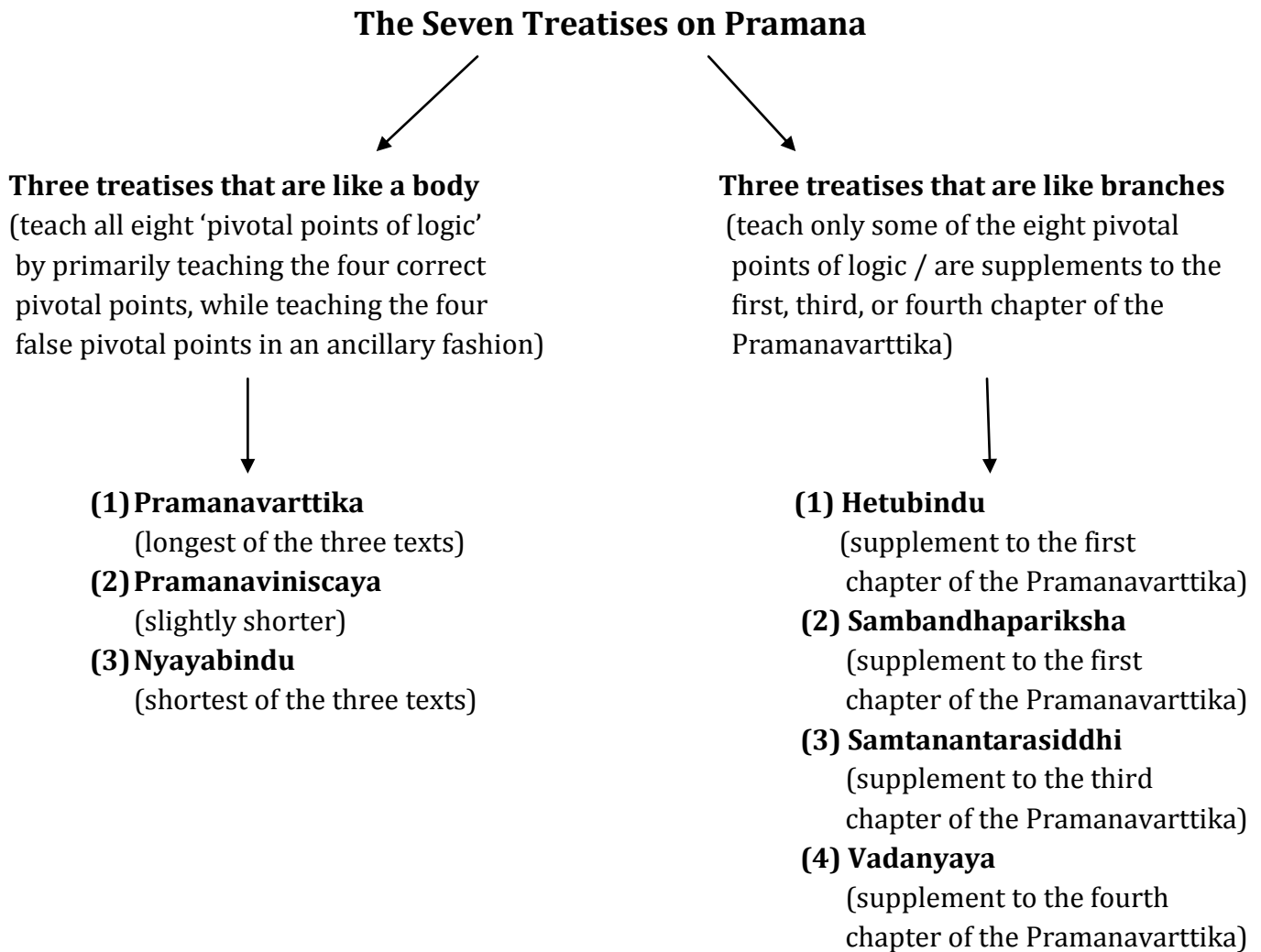


## Introduction

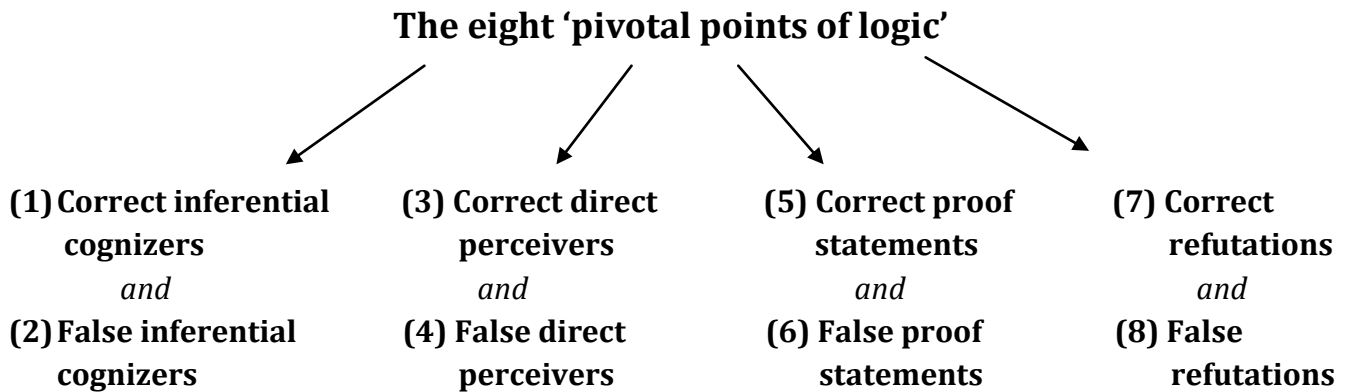
### 1. THREE COMMENTARIES ON PRAMANA:



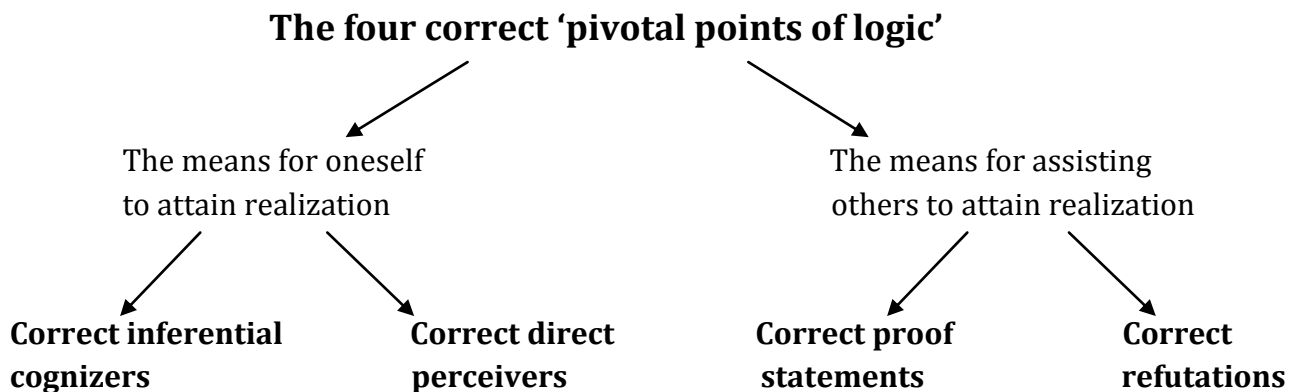
### 2. DHARMAKIRTI'S SEVEN TREATISES ON PRAMANA:



### 3. THE EIGHT 'PIVOTAL POINTS OF LOGIC':



### 4. THE FOUR CORRECT 'PIVOTAL POINTS OF LOGIC':



### 5. CORRECT SYLLOGISMS

#### An example of a correct syllogism:

Regarding the subject, the physical body, it is impermanent, because it is a product of its own causes and conditions. Like the last moment of a candle flame, for instance.

Subject	Predicate	Correct reason	Example
The physical body	[is] impermanent	[because it is] a product of its own causes and conditions	the last moment of a candle flame
<b>The object that is to be established</b>			



(in dependence on this reason the following inferential cognizer is cultivated)

**An inferential cognizer realizing that the physical body is impermanent**

## 6. INFERENCEAL COGNIZERS

### An inferential cognizer

Is a conceptual consciousness (and thus a mental consciousness) that realizes its main object by way of a generic image of the main object appearing to the inferential cognizer

Is a mistaken consciousness because it is mistaken with regard to its appearing object. It is mistaken with regard to its appearing object because the object's generic image appears to be the actual object

Is a correct awareness because it correctly apprehends its main object

Realizes its main object which from the perspective of that inferential cognizer is a hidden phenomenon

Arises in dependence on a correct reason (correct syllogism)

## 7. DIRECT PERCEIVERS

### A direct perceiver

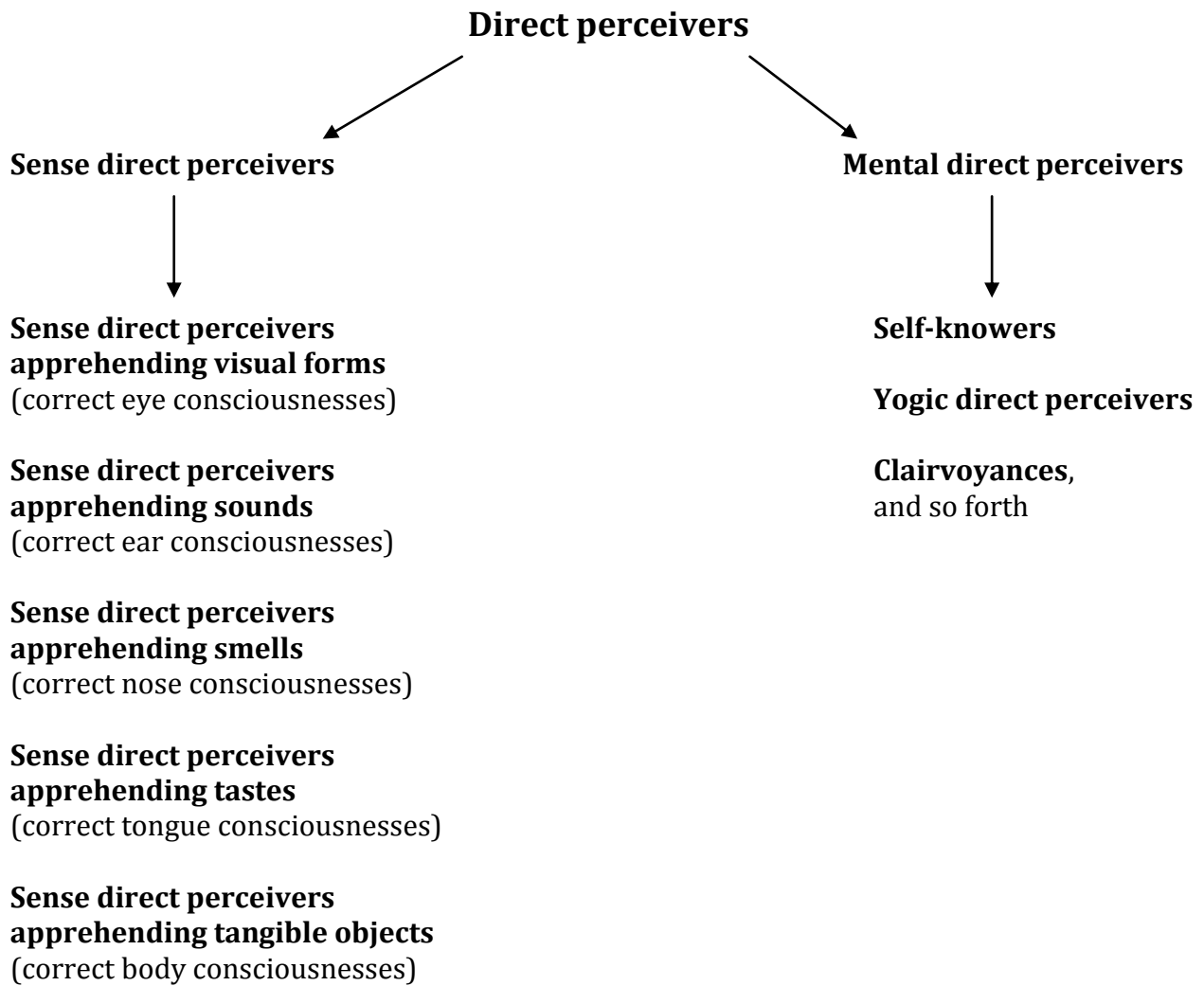
Is a non-conceptual consciousness because it apprehends its main object directly without having to rely on the generic image of that main object

Is a non-mistaken consciousness because it is not mistaken with regard to its appearing object

Is a correct awareness because it correctly apprehends its main object

Direct perceivers are either sense consciousnesses or mental consciousnesses

There are direct perceivers that realize their main object and direct perceivers that do not realize their main object. Direct perceivers that realize their object are, for instance, yogic direct perceivers, and direct perceivers that do not realize their object are awarenesses to which the object appears but is not ascertained.



## 8. THE SIGNIFICANCE OF INFERENTIAL COGNIZERS AND DIRECT PERCEIVERS

### Sense direct perceiver

For instance, an eye consciousness realizing that the physical body is a product of its own causes and conditions.



(This direct perceiver aids a practitioner in realizing the **object that is to be established** of e.g. the following syllogism: Regarding the subject, the physical body, it is impermanent, because it is a product of its own causes and conditions.)

### Inferential cognizer

An inferential cognizer realizing that the physical body is impermanent.



(Through continuous and prolonged meditation this inferential cognizer eventually becomes a yogic direct perceiver.)

### Yogic direct perceiver

A yogic direct perceiver realizing that the physical body is impermanent.

## 9. PROOF STATEMENTS



I think the physical body is impermanent.

When a person believes or is convinced that the body is impermanent, but has not yet realized it, one makes a proof statement:



"Whatever is a product of its own causes and conditions is necessarily impermanent. Like the last moment of a candle flame, for instance. Likewise, the physical body is also a product of its own causes and conditions."

That proof statement expresses a correct syllogism:



Regarding the subject, the physical body, it is impermanent, because it is a product of its own causes and conditions. Like the last moment of a candle flame, for instance.

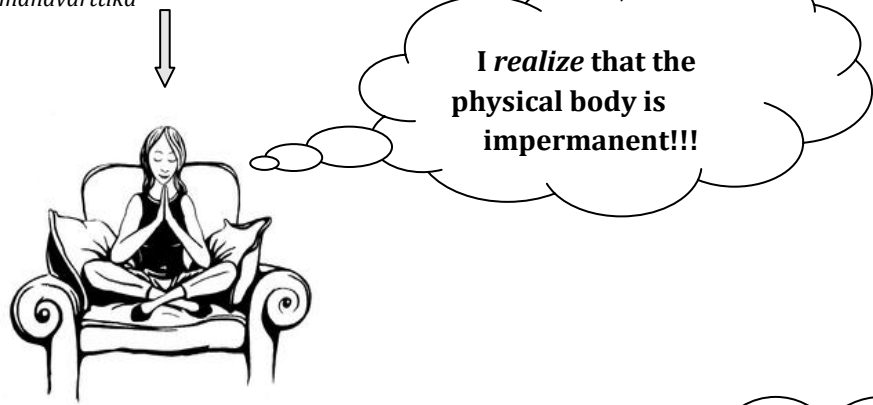
The person reflects on the syllogism until she realizes the **attribute of the subject**, the **pervasion**, etc.



...I realize that the physical body is a product of its own causes and conditions ....and that whatever is a product of its own causes and conditions is necessarily impermanent....

Eventually she realizes the syllogism's **object that is to be established**.





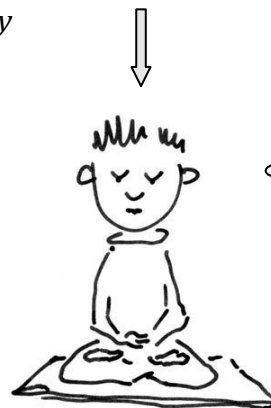
## 10. CORRECT REFUTATIONS (CORRECT CONSEQUENCES)



*When a person holds such contradictory views, one cites a correct refutation, i.e. a correct consequence.*

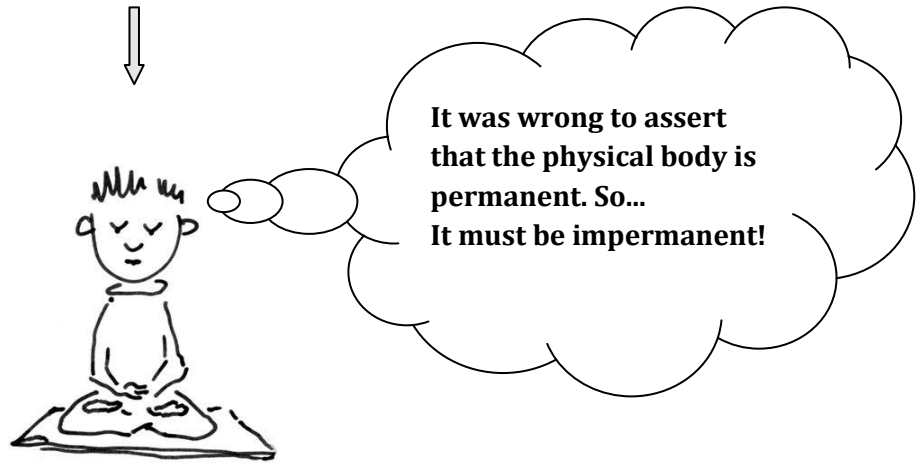


*The person is unable to give a reply without contradicting his original assertions.*



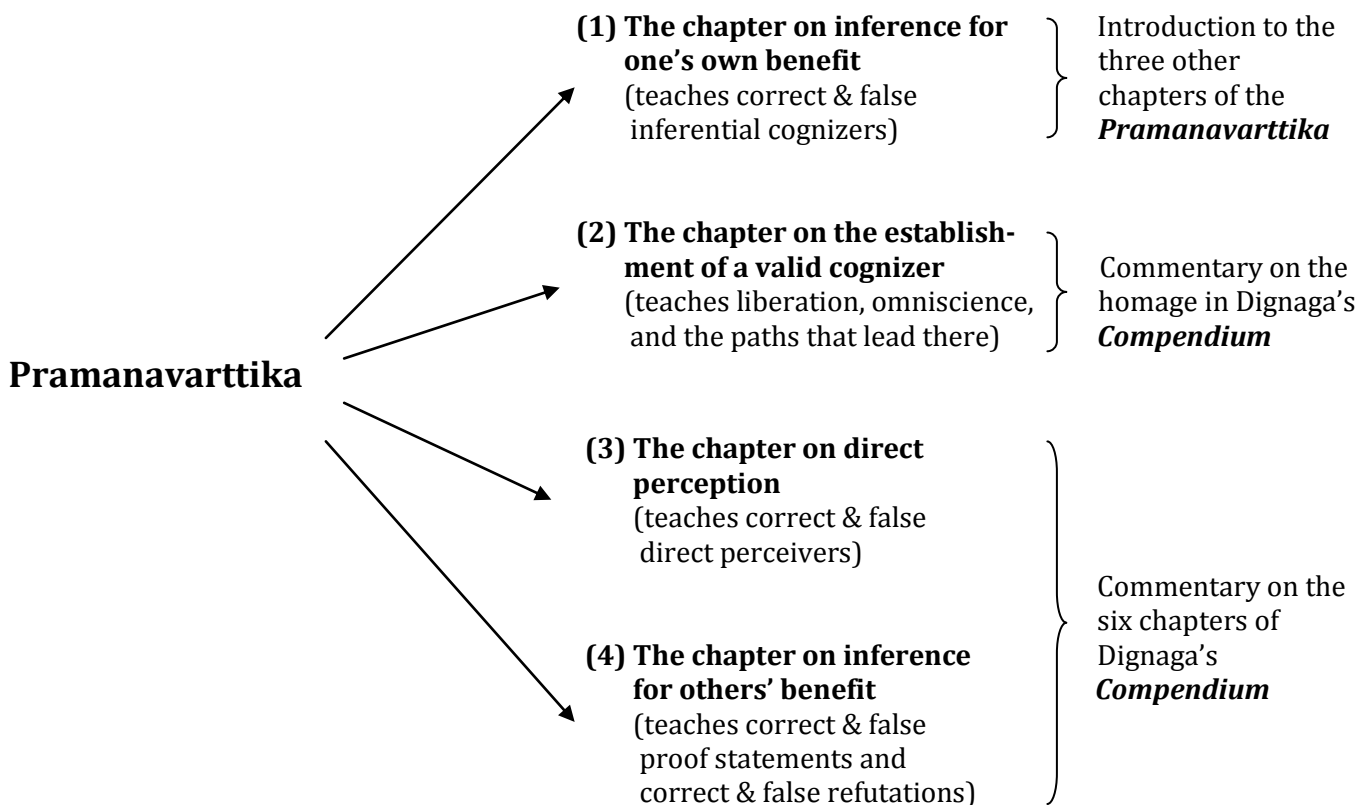
*The person comes to realize that his views are contradictory which enables him to reassess his beliefs.*

Eventually he is convinced that the physical body is impermanent.

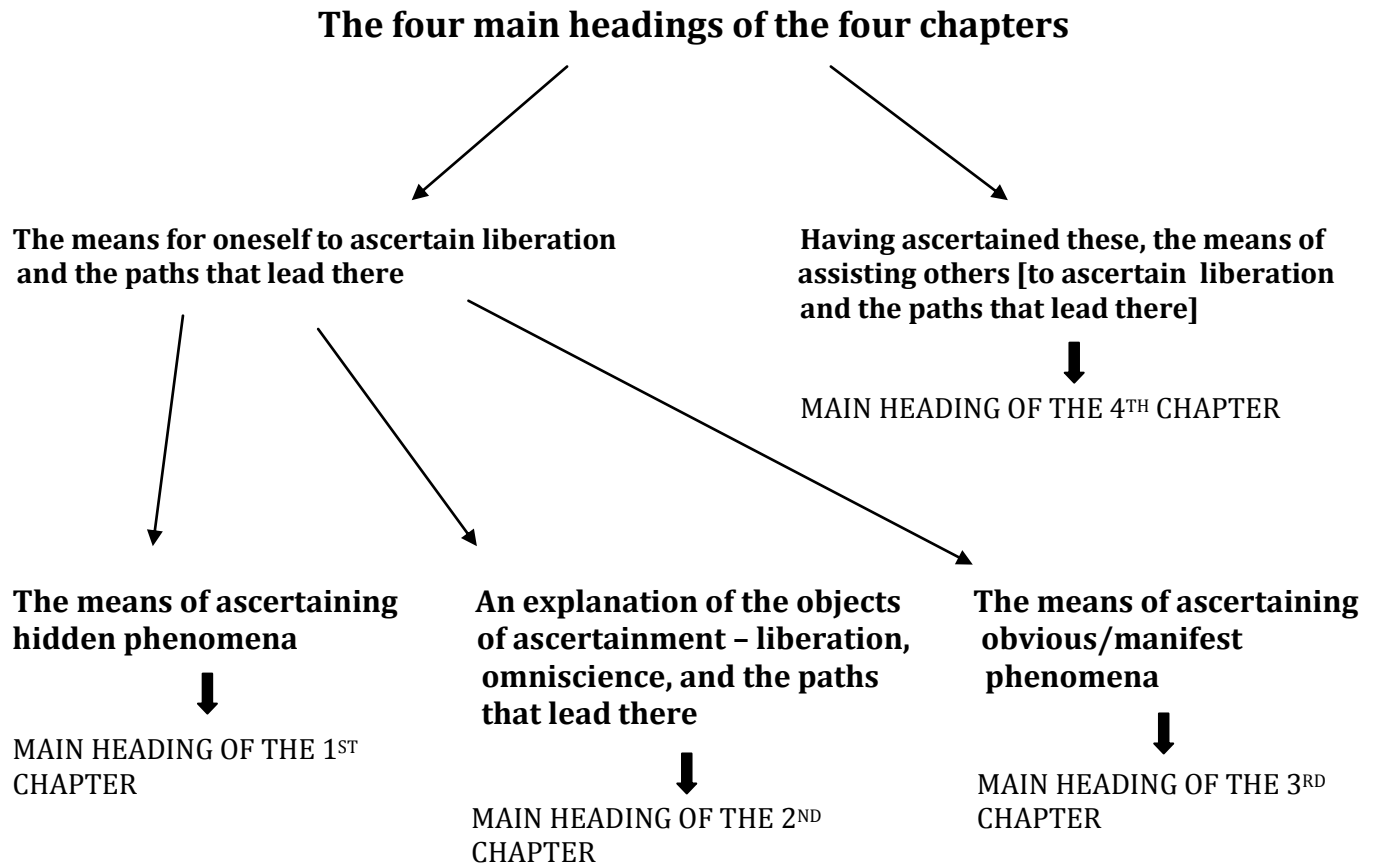


However, the person has not yet **realized** that the physical body is impermanent. Therefore, in order for him to attain such realization one makes a proof statement, in dependence on which (as described above) the person will cultivate an inferential cognizer realizing that the physical body is impermanent.

## 11. THE FOUR CHAPTERS OF THE PRAMANAVARTTIKA



## 12. THE FOUR BASIC HEADINGS OF THE FOUR CHAPTERS FROM THE ELUCIDATION OF THE PATH TO LIBERATION

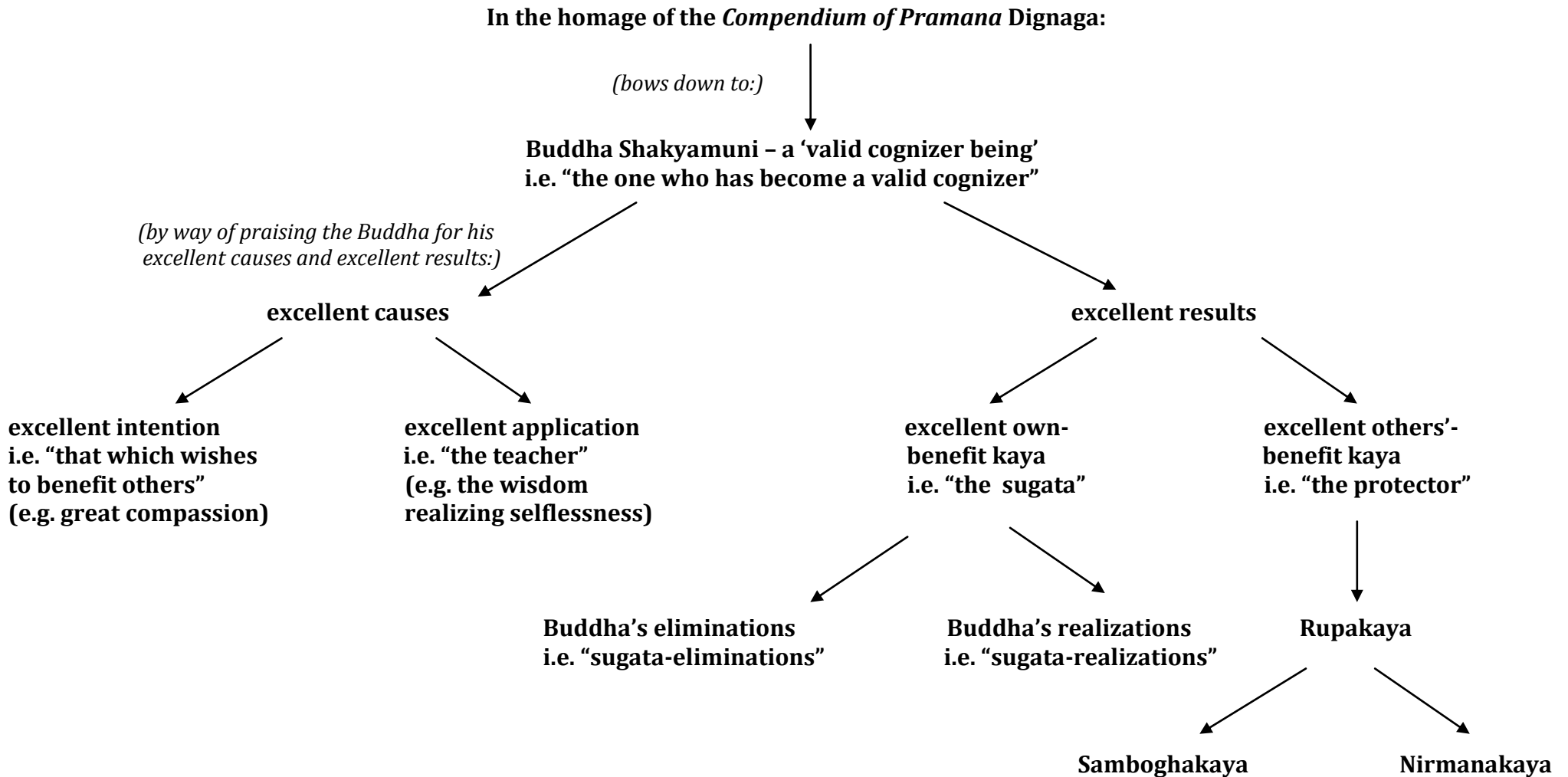




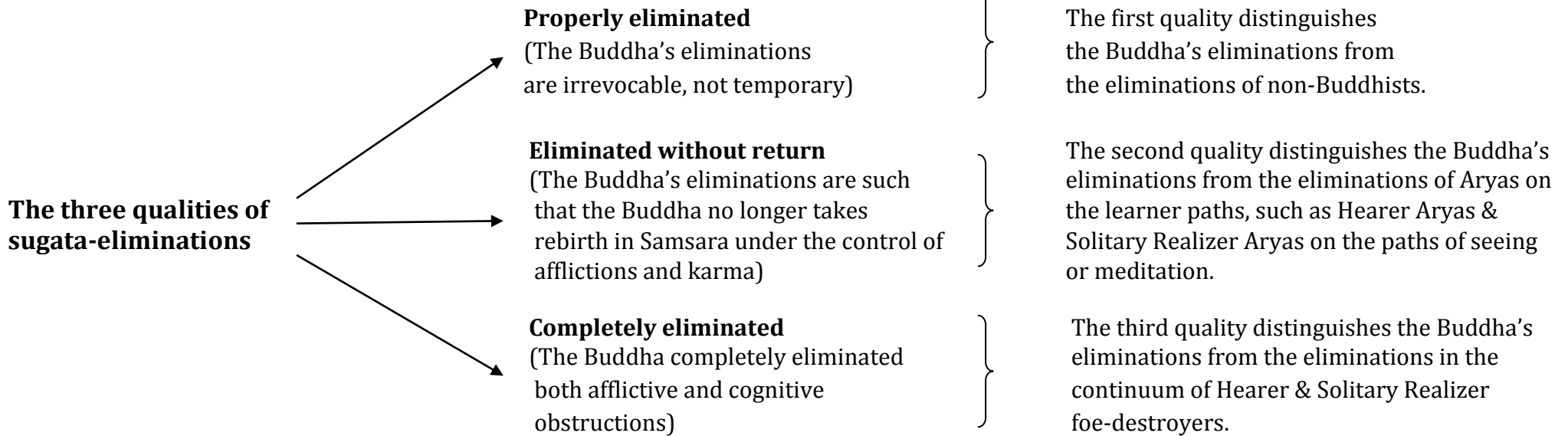
## **The Second Chapter of the *Elucidation of the Path to Liberation***

### **Citing the explanation by Acharya Dignaga**

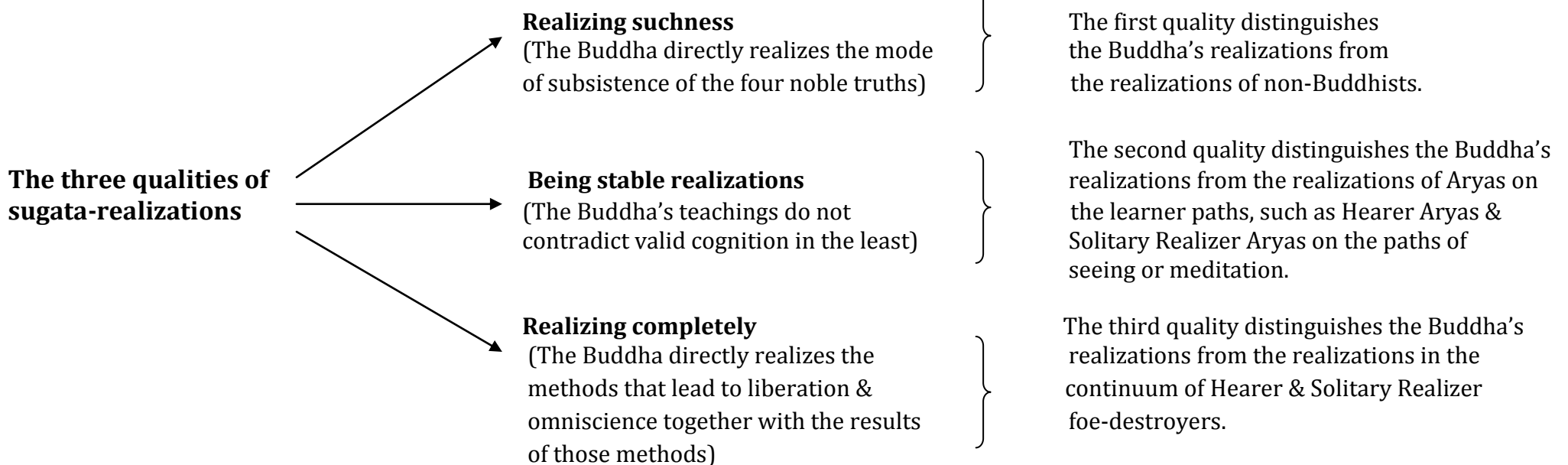
#### **13. PAYING HOMAGE TO THE BUDDHA BY WAY OF PRAISING HIS EXCELLENT CAUSES & EXCELLENT RESULTS**



#### 14. THE THREE QUALITIES OF SUGATA-ELIMINATIONS

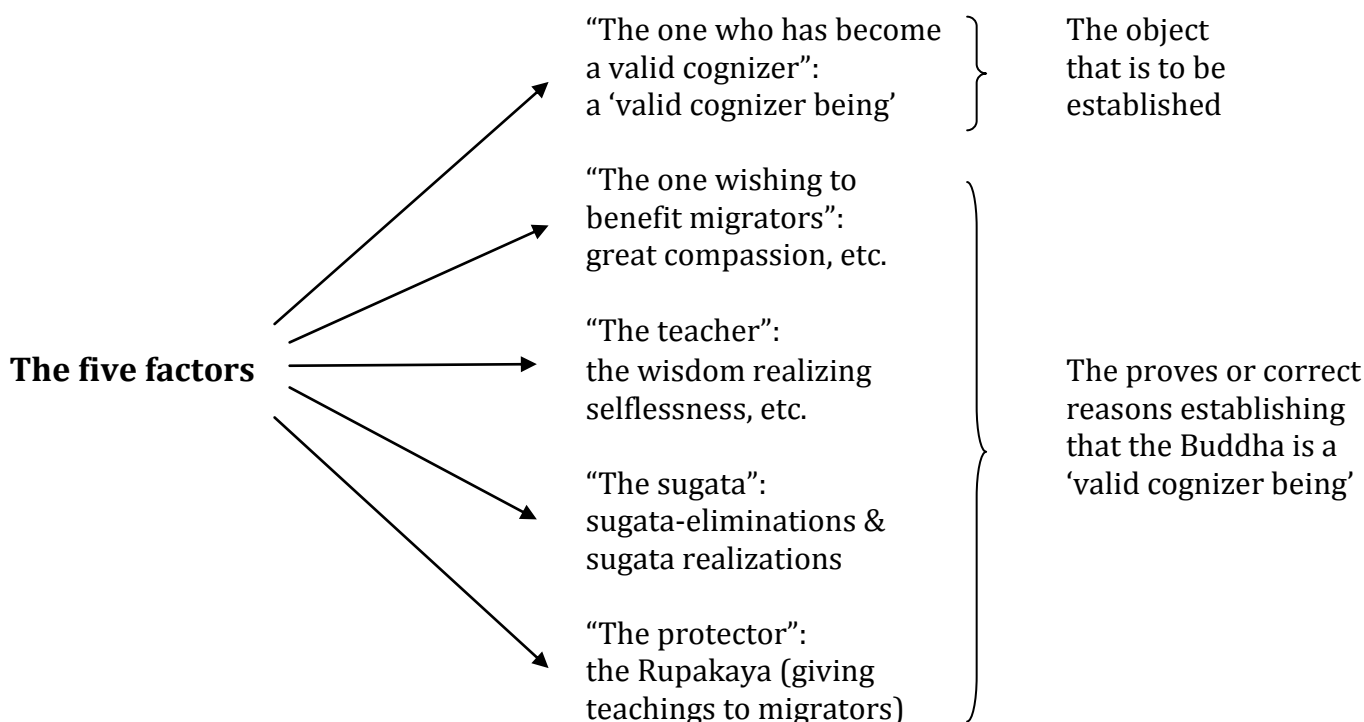


#### 15. THE THREE QUALITIES OF SUGATA-REALIZATIONS



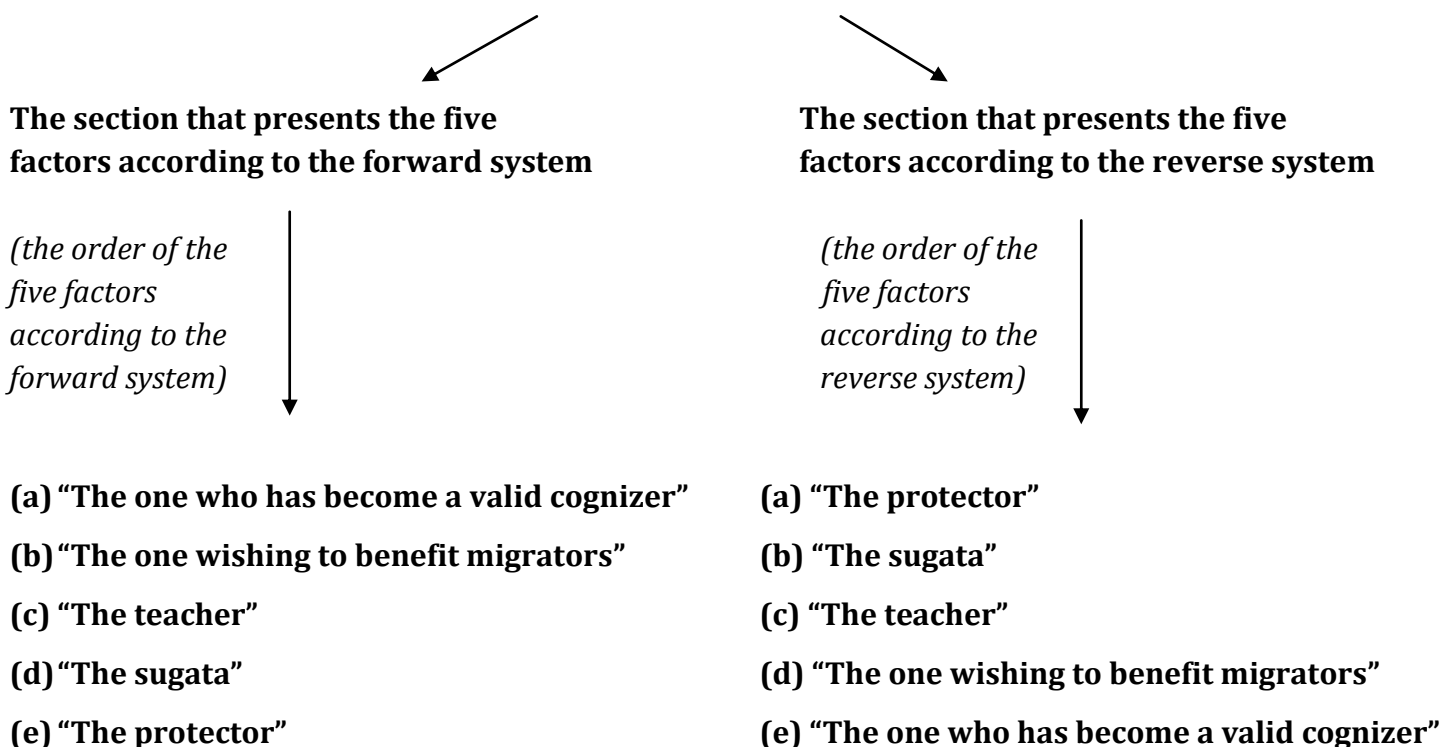
## The way the meaning [of Dignaga's explanation] is elucidated by the author of the *Pramanavarttika*

### 16. THE FIVE FACTORS



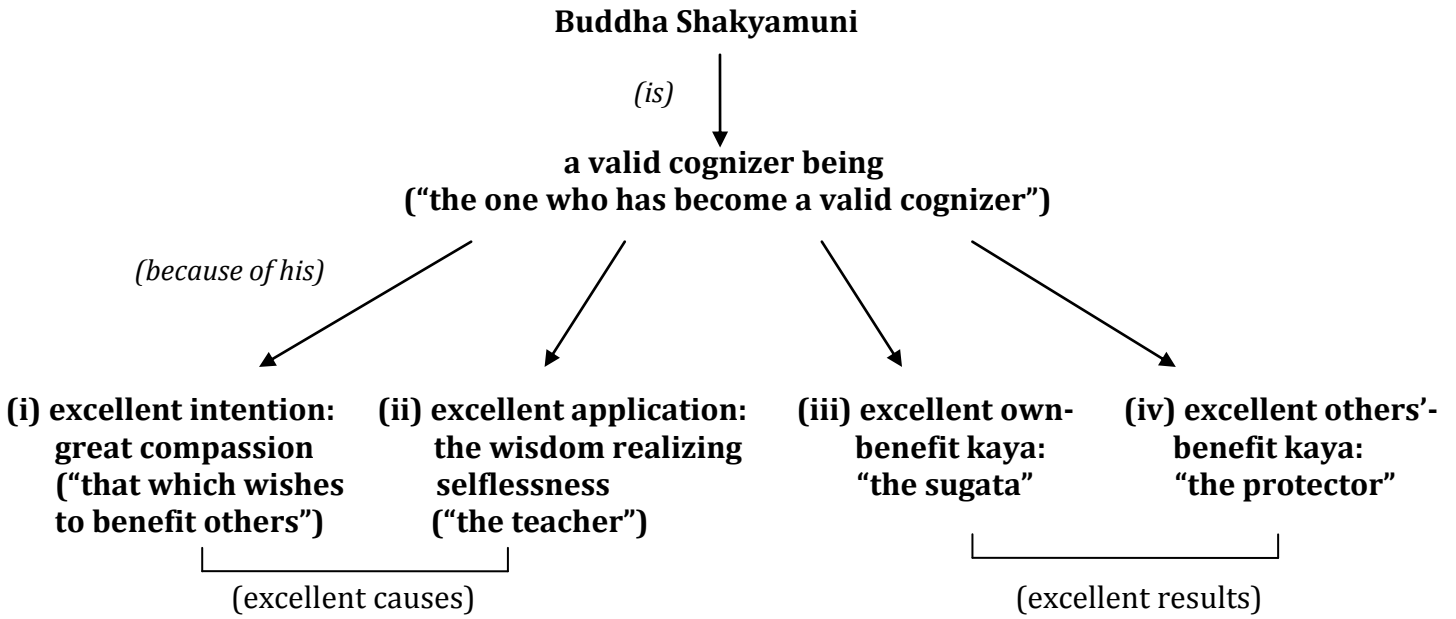
### 17. THE TWO SECTIONS OF THE SECOND CHAPTER OF THE PRAMANAVARTTIKA

**The two main sections of the second chapter of the *Pramanavarttika***  
(the second chapter can be divided into two main sections)



But the two sections not only expound on each of the five factors in the order presented above, they also establish by reason of four factors the *object to be established*, the fifth factor. In other words, the two sections each present five syllogisms in dependence on which great compassion, “the teacher”, “the sugata”, and “the protector” establish that the Buddha is a ‘valid cognizer being’:

# 18. ESTABLISHING THAT THE BUDDHA IS A ‘VALID COGNIZER BEING’ BY REASON OF THE FOUR FACTORS OF GREAT COMPASSION, ETC.



# 19. ESTABLISHING THAT THE BUDDHA IS A ‘VALID COGNIZER BEING’ ACCORDING TO THE FORWARD SYSTEM

- A correct reason that is none of the five factors *establishes* → (b) great compassion
- (b) Great compassion *establishes* → (c) “the teacher”/the wisdom realizing selflessness
- (c) “The teacher”/the wisdom realizing selflessness *establishes* → (d) “the sugata”
- (d) “The sugata” *establishes* → (e) “the protector”
- (e) “The protector” *establishes* → (a) the ‘valid cognizer being’

Therefore, the first section of the *Pramanavarttika*'s second chapter presents five syllogisms which establish that the Buddha is a 'valid cognizer being':

**20. THE FIVE SYLLOGISMS PRESENTED IN THE FIRST SECTION (which expounds on the five factors according to the *forward system*)**

(1) *The first syllogism establishes the second factor, (b) great compassion, in dependence on a correct reason that is none of the four factors:*

<b>Subject</b>	<b>Predicate (great compassion)</b>	<b>Correct reason (a reason that is none of the five factors)</b>
Regarding the subject, effortful (i.e. contrived) affectionate compassion that wishes to liberate all migrators from suffering	if one has familiarized oneself well with that compassion, it can become an effortless (i.e. uncontrived) awareness	because it is a mental quality that has a stable basis and does not depend on repeated concerted efforts once it has become familiar

(2) *The second syllogism establishes the third factor, (c) "the teacher", in dependence on the reason, (b) great compassion (the second factor):*

<b>Subject</b>	<b>Predicate ("the teacher")</b>	<b>Correct reason (great compassion)</b>
Regarding the subject, affectionate Bodhisattvas on the path of preparation	they initially meditate by means of two types of exertion (intense and continuous exertion) in order to directly perceive the methods to pacify suffering	because they are mundane beings who wish to conquer the suffering of all sentient beings

(3) *The third syllogism establishes the fourth factor, (d) "the sugata", in dependence on the reason, (c) "the teacher" (the third factor):*

<b>Subject</b>	<b>Predicate ("the sugata")</b>	<b>Correct reason ("the teacher")</b>
Regarding the subject, the Bhagavan Buddha Shakyamuni	he has sugata-eliminations in his continuum	because he is a being who, for the benefit of all sentient beings, has perfected familiarization with the application, the wisdom realizing selflessness

(4) The fourth syllogism establishes the fifth factor, (e) “the protector”, in dependence on the reason, (d) “the sugata” (the fourth factor):

Subject	Predicate (“the protector”)	Correct reason (“the sugata”)
Regarding the subject, the Bhagavan Buddha Shakyamuni	he is the protector of those seeking release	because he has perfected the realization of the paths to liberation, and because he unerringly teaches others the paths he has realized, without any consideration for reward, fame, and so forth

(5) The fifth syllogism establishes the first factor, (a) the ‘valid cognizer being’, in dependence on the reason, (e) “the protector” (the fifth factor):

Subject	Predicate (the ‘valid cognizer being’)	Correct reason (“the protector”)
Regarding the subject, the Bhagavan Buddha Shakyamuni	he is a ‘valid cognizer being’ for those seeking release	because he serves as refuge to those seeking release by way of teaching them the paths to liberation, and because he has perfected the ability to protect them.

## 21. ESTABLISHING THAT THE BUDDHA IS A ‘VALID COGNIZER BEING’ ACCORDING TO THE REVERSE SYSTEM

- A correct reason that is none of the five factors  $\xrightarrow{\text{establishes}}$  (a) “the protector”
- (a) “The protector”  $\xrightarrow{\text{establishes}}$  (b) “the sugata”
- (b) “The sugata”  $\xrightarrow{\text{establishes}}$  (c) “the teacher” /the wisdom realizing selflessness
- (c) “The teacher” /the wisdom realizing selflessness  $\xrightarrow{\text{establishes}}$  great compassion
- (e) Great compassion  $\xrightarrow{\text{establishes}}$  (a) the ‘valid cognizer being’

Hence, the second section of the *Pramanavarttika*'s second chapter also presents five syllogisms which establish that the Buddha is a 'valid cognizer being':

## 22. THE FIVE SYLLOGISMS PRESENTED IN THE SECOND SECTION (which expounds on the five factors according to the *reverse system*)

(1) *The first syllogism establishes the first factor, (b) "the protector", in dependence on a correct reason that is none of the four factors:*

Subject	Predicate ("the protector")	Correct reason (a reason that is none of the five factors)
Regarding the subject, the Bhagavan Buddha Shakyamuni	he is a protector of those seeking release	because he has attained perfection with regard to unerringly teaching the mode of existence of the four noble truths to those striving for release

(2) *The second syllogism establishes the second factor, (b) "the sugata", in dependence on the reason, (a) "the protector" (the first factor):*

Subject	Predicate ("the sugata")	Correct reason ("the protector")
Regarding the subject, Buddha Shakyamuni	he is endowed with "the sugata" that possesses the three qualities of realizations	because he is "the protector" who, without depending on another master, teaches all the points and methods of adoption and relinquishment with regard to the four noble truths

(3) *The third syllogism establishes the third factor, (c) "the teacher", in dependence on the reason, (b) "the sugata" (the second factor):*

Subject	Predicate ("the teacher")	Correct reason ("the sugata")
Regarding the subject, Buddha Shakyamuni	he is preceded by the excellent application which, for the welfare of others, familiarized for a long time with the wisdom realizing selflessness	because he obtained "the sugata" that possesses the three qualities of realizations.

(4) The fourth syllogism establishes the fourth factor, (d) great compassion, in dependence on the reason, (c) “the teacher” (the third factor):

Subject	Predicate (great compassion)	Correct reason (“the teacher”)
Regarding the subject, Buddha Shakyamuni	he is preceded by great compassion that wishes to benefit all migrators	because for the welfare of others he perfected prolonged familiarization with the wisdom realizing selflessness

(5) The fifth syllogism establishes the fifth factor, (e) the ‘valid cognizer being’, in dependence on the reason, (d) great compassion (the fourth factor):

Subject	Predicate (the ‘valid cognizer being’)	Correct reason (great compassion)
Regarding the subject, Buddha Shakyamuni	he thoroughly accomplished the state of being a ‘valid cognizer being’ which is non-deceptive with regard to those seeking release	because he is the Teacher who perfected his own and others’ benefit

## 23. THE WRONG VIEWS THAT ARE REFUTED BY THE FIVE SYLLOGISMS ACCORDING TO THE FORWARD SYSTEM & THE FIVE SYLLOGISMS ACCORDING TO THE REVERSE SYSTEM

The five syllogisms according to the *forward system* → *refute* the wrong view that there are no causes that give rise to an omniscient consciousness

The five syllogisms according to the *reverse system* → *refute* the wrong view that there are no proves or correct reasons that establish an omniscient consciousness



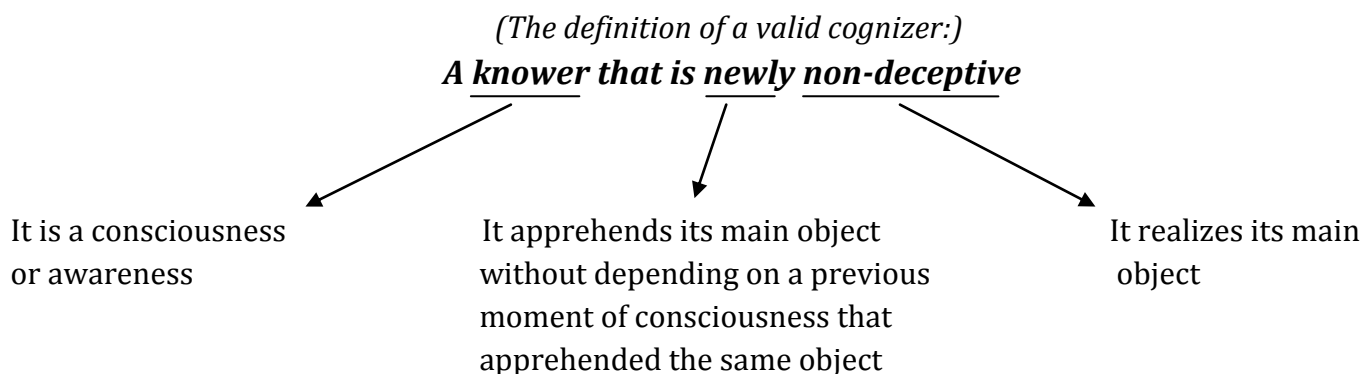
## [Dignaga and Dharmakirti's] view

### 24. THE WAY TO REALIZE THAT THE BUDDHA IS A 'VALID COGNIZER BEING'

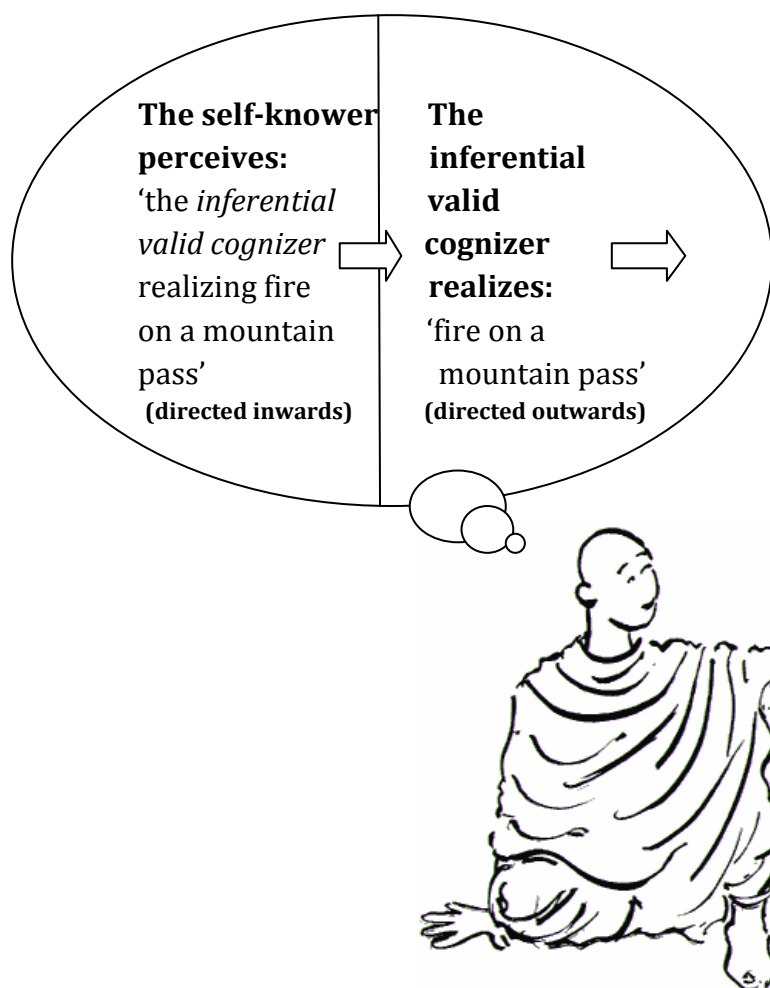
- i. One realizes that the Buddha's experiential teachings (i.e. the meaning of the Buddha's words) are faultless  
↓ *(in dependence on that)*
- ii. One realizes that the Buddha's scriptural teachings (i.e. the words of the Buddha) are faultless  
↓ *(in dependence on that)*
- iii. One realizes that the Buddha is without faults – which is equivalent to realizing that he is a 'valid cognizer being'

## Identifying 'non-deceptive'

### 25. THE DEFINITION OF A VALID COGNIZER



## 26. A SELF-KNOWER IN THE CONTINUUM OF A PERSON WHO ASSERTS INFERENTIAL VALID COGNIZERS



## 27. A SELF-KNOWER IN THE CONTINUUM OF A PERSON WHO DOES NOT ASSERT INFERENTIAL VALID COGNIZERS

